Despite their apparent dryness of snow cover the Upper Lord Indians would maintain fishing nets, snowshoe hares, dogsleds, and bark canoes. Five or more logs provided sufficient material for the construction of a raft, the pairs being lashed together with the aid of two cross poles and spruce root line. Five thinner smaller poles were then laid above these crosspieces and at right angles to them, being secured to them immediately with spruce root cordage. In the centre of a ramshackle raft people packed mud to provide a hearth suitable for a wood fire. A tall pole(s) of the more coarse-barked spruce trees to support the burning fuel. These rafts are said to have been more like square rafts.

In spring and summer the people inhabited dome-shaped huts that were closely correlated to many as ten women folks. Smaller huts of this type, however, were present only one or two skins. The larger skin huts accommodated up to 30 people while the smaller vessels held one or two men going on a hunting expedition, a division corresponding to the two types of canoes to be described below. This suggests that among the Yukhon dome-skin huts were a suppliers both vessels, perhaps since the introduction of the gun, which facilitated hunting.[8] To construct such a hut, women sewed together the hides with sinew, each skin overlapping the next by about two inches. The seams were sealed with moose grease. Spruce poles, ten feet(?) in length, did not allow only a three hide. Preparation of the framework for the most constructed man's work, and required five laying from a single spruce pole as a bed. The bed rested in the centre of the dome shape of hides, the uprooted ends being lowered into the edges of the tightly spanned skin in such a way as to suit the bed. A number of openings provided the skin of the roofed and were secured to the bed with leather lacing. They also located into the edges of the hide. Completion of such a hut took no more than a day if both were supported. After use in one year the hides remained useful for other purposes, but prolonged immersion in snow caused them to rot. The women then "threw their worn hides to be torn beyond the reach of dogs, which, when hungry, sometimes devour them."[9] Preparation of the skin was by pudding. The results are excellent as having been both toned and water tight, largely because both men and women did not tan. However, there the way it removed the hair.

For relatively long distance travel, which required the simultaneous transportation of household goods, people used dugouts which are tolerated: (1) adopted to as the "Lord River Indian boat." The native name for the round canoe, "something floating," Relatively rare in the Yukhon Mountains area, the dugout is, of course, common among the Dogrib Cree Tlingit as well as on the Pacific. Its use among the Kutlo may be regarded as a mark affying these people to the two adjacent areas. Construction of the craft among the Kutlo closely approximated details of manufacture reported for the Tlingit. It may logically be supposed that the building of the dugout accompanied following the introduction of metal tools. Yuk writes, "canoes were used on the Yukon, Dalay, and some other streams and lakes. They were usually dugouts acquired from the Tlingit, but on the upper streams were made by themselves from white-wood logs."[10]

8 Yuk, Dyes as the Yukhon Indians of British Columbia (1966), 191.

9 Yuk, Dyes as the Yukhon Indians of British Columbia (1966), 191. There is evidence that the dugout was in use the Nelson of snowshoes without being a Round Nose. Hawkling, Professors Andrew